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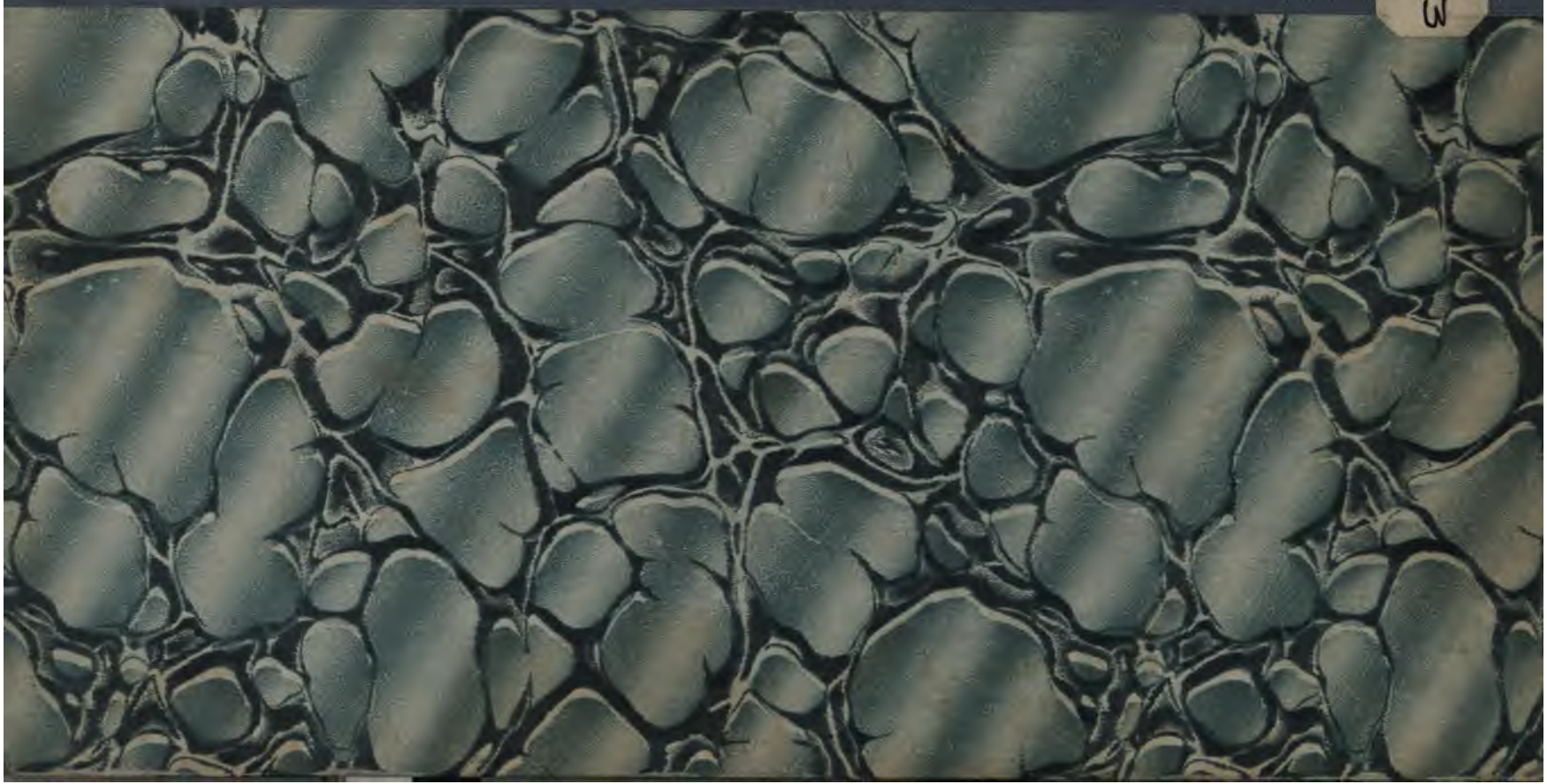

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MEMORIAL

OF

AFFECTION AND VENERATION

FOR

REV. JONATHAN WARD;

Who died at Brentwood, N. H., February 24, 1860,
aged 90 years and 6 months.

A SERMON

PREACHED AT HIS FUNERAL, FEB. 27, 1860.

BY NATHANIEL BOUTON, D. D.,
Pastor of the First Church in Concord.

PUBLISHED BY REQUEST.

CONCORD:
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FUNERAL SERVICES.

The funeral of Father Ward took place on Monday afternoon, February 27th. Prayer was offered with the family friends at the house of Mr. Frederic Robinson, by Rev. Jacob Cummings, of Exeter. The corpse was then conveyed to the Congregational meeting-house, where a large concourse of people was assembled. Of ministers who were present the following took part in the public services: Rev. Wm. H. Jones, of the Baptist Church in Brentwood, invoked the Divine blessing and read select Scriptures; Rev. Hugh McLeod, of the Congregational Church, also read Scriptures and offered prayer. After the Sermon, Rev. Alvan Tobey, of the Congregational Church in Durham prayed. Appropriate hymns were sung by the choir. The farewell-look—with many tears—was then taken of the venerable father as he lay in the coffin, and his remains borne to the grave! "Blessed are the dead who die in th Lord from henceforth."

NOTE.—To the Sermon, as delivered, I have been permitted to add several important particulars, furnished by his daughters, illustrative of the character of their venerable father. I have also, considerably abridged the body of the Discourse in order to give more space for the facts that exhibit his remarkable qualities.

As thus prepared, this MEMORIAL is very respectfully and affectionately inscribed to the surviving children of Father Ward; to his brethren in the Ministry, and to his numerous friends in the faith and fellowship of the Gospel.

N. BOUTON.

CONCORD, MARCH, 1860.

MEMORIAL.

HEBREWS 13: 7, 8.

"REMEMBER THEM * * * WHO HAVE SPOKEN UNTO YOU THE WORD OF GOD; WHOSE FAITH FOLLOW, CONSIDERING THE END OF THEIR CONVERSATION: JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOREVER."

It is happy for us, my hearers, that, in a world where every created thing is changeable and changing, there is at least one being who is immutable. In the text, the Apostle refers to those Christian teachers or spiritual guides who had been removed by death, either in the course of nature or perhaps by martyrdom, and in remembrance of them, he exhorts his Christian brethren to faithfulness and perseverance in the Christain life: "whose faith follow, considering the end of their conversation." "Conversation," as used in Scripture, usually means manner of life, conduct, or course of life. The "end of their conversation," may therefore mean either the peaceful and happy close of their life, or the reward which is the blessed result of the manner in which they lived. If paraphrased, the meaning of the passage would be thus expressed: "Calling to mind the peaceful and happy death of those religious teachers among you who preached to you the word of God, imitate their faith and persevere in your christian profession as they did to the very end of life." The consideration which should induce them to do this, is that "Jesus Christ is the same yesterday, to-day and forever." That is, amid all the changes which affects his servants, he is unchangeably the same; and therefore able to sustain, comfort and bless you.

Some, however, give a different rendering to the passage; as if the phrase, "end of their conversation" meant the principal or main theme of their discourse—even JESUS CHRIST—who is forever the same. Though the former meaning is preferable, yet the latter is highly important, and I may have occasion to blend both these views of the text, in the remarks which I shall offer on this occasion.

In either view, the leading sentiment is, that the proper remembrance of those, now deceased, who were once our spiritual instructors and guides, should have a prevailing influence in inducing us to lead a holy life. We should remember them with affection and gratitude; we should recall the truths which they taught, and the exhortations which they addressed to us; we should cherish with kind affection the memory of all they did for our welfare, and we should not forget the effect of the truths which they taught in sustaining their own souls when they died—chief of all, should we bear in mind that *Jesus Christ is an unchangeable Saviour.*

On this topic let us briefly dwell.

I. Jesus Christ is forever the same *in the essential Divinity of his nature and attributes.* In so far as any Divine quality belongs to him, it must be immutable; for the idea of change is inconsistent with the characteristics of Divinity. Hence, Jehovah challenges it as his exclusive property: "I am the Lord, I change not." He is "without variableness or shadow of turning." "From everlasting to everlasting He is God."

Let it then be considered that the same Divine qualities which belong to God the Father, belong also to Christ in the higher nature in which he is revealed to us. The very Scriptures which ascribe creative power and immutability to Jehovah in the Old Testament, are applied without restriction to Christ in the New. Thus in the 102d Psalm, it is said of Jehovah, "Of old hast thou laid the foundations of the earth, and the Heavens are the works of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be

changed. But thou art the same, and thy years shall have no end." Turn now to the first chapter of this epistle to the Hebrews, and we find this very passage applied to the Son—the brightness of the Father's glory, the express image of His person—himself laying the foundations of the earth and changing not amid all the changes of created things. "Thou art the same, thy years shall not fail." So when it is said, John 1: 1, 2, that he "was in the beginning with God and was God," it is equivalent to the assertion of his *eternal* existence, which admits not of change. So of all other Divine attributes and qualities which throughout the New Testament are ascribed to Christ—they belong to that higher nature in which he is "one with the Father," the "Alpha and Omega," the "First and the Last," "the same yesterday, to-day and forever."

II. *In his essential qualities as the Redeemer of men*, Jesus Christ is forever the same. In respect of his office as Saviour, I understand from Scripture, that it extends through the entire period of man's probationary existence, and in its results is everlasting. In other words, in the counsels of Infinite wisdom, Jesus Christ was the Lamb slain from the foundation of the world. His atonement, viewed prospectively, was effectual for the pardon of sin in the earliest periods of time. By faith Abel, Enoch and Noah, Abraham, Moses and Samuel, David, Isaiah and Daniel, and all the saints who lived in the first four thousand years of the world, received salvation through Jesus Christ, as really as did Peter, John and Paul, and others who, since his coming, have died triumphant in the faith. Throughout his epistle to the Hebrews, the apostle dwells on the truth, that the priesthood of Christ—including his sacrifice for sin and his intercession—is unchangeable. "He is a priest forever, after the order of Melchisedick." It was not necessary, the apostle argues, that Christ should *often* appear and make an offering for sin; but now, once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. Hence, although to accomplish our redemption, he passed through various changes of state and condition; yet in them

all, he was essentially the same all-gracious, compassionate and mighty Redeemer; with the same unchanging heart of pity and of love that induced him first to offer himself as a sacrifice for sin, he passed through all the intermediate steps, until on the cross he bowed his head in death, saying, "It is finished." How accordant with this are all the subsequent events in his history. Behold, he rises from the dead! It is "for our justification." Behold, he ascends to the right hand of the throne of majesty in the Heavens! There "he ever liveth to make intercession for us." Behold, He cometh in the glory of his Father with his holy angels! It is to take his redeemed and sanctified people unto himself. Hark! the everlasting song—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Will that everlasting song ever cease? Will he who is the glorious object of affection, adoration and praise, ever fail to receive the alleluias of those who have been washed from their sins in his precious blood? No. His atonement extends in efficacy through all periods of probationary time, and in its beatific results is everlasting.

Through all revolving ages, He
The same hath been, the same shall be;
Immortal radiance gilds his head,
While stars and suns wax old and fade.

The same his power his flock to guard;
The same his bounty to reward;
The same his faithfulness and love,
To saints on earth and saints above.

These brief remarks may suffice to warrant the application of the subject to the present occasion.

God, in his holy providence, hath removed from us by death, one, who during a long ministry of sixty-four years, spake unto us the word of God; whose faith we should follow, considering the END of his conversation, whether that "end" relate to his peaceful death, the reward which we doubt not he has received, or to the glorious immutable Saviour, whose gospel he preached, and in whose merits he trusted. Of no one in life or in death could it more emphatically be said that Christ "was the

END of his conversation," than of this aged and venerable preacher of the word. Christ, the unchangeable Redeemer, was the object of his faith and love; the foundation of his hope; the centre and circumference of all the truths which he held, professed and taught. Almost the first, certainly the strongest and deepest impression which one would receive on an interview with this venerable father, was that he possessed the spirit of Christ—was a humble, meek, self-denying servant of Christ —lived only for the honor of Christ—gloried in nothing save in the cross of Christ, and trusted for salvation in nothing but the righteousness of Christ, "imputed to him and received by faith alone." He could say:

"Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done;
They bid my fear depart.

Thy righteousness alone
Can clothe and beautify;
I wrap it round my soul;
In this I'll live and die;
To whom save thee, || For sin atone,
Who can'st alone, || Lord, shall I flee."

In reviewing the life of this father in the ministry, and estimating the influences which tended to form his singularly pure, disinterested and evangelical character, we are carried back to the times of the Rev. George Whitefield. His father, the Rev. Nathan Ward, born in Newton, Mass., April 11, 1721, ascribed his conversion under God, to the preaching of Mr. Whitefield. Adopting the same views of Scripture doctrine, and imbibing the same devout and earnest spirit, Mr. Ward, without the advantages of a public education, devoted himself in middle life, to the work of the ministry. When a settlement was made at Plymouth, in this State, 1765, Mr. Ward, being duly licensed went thither to preach, and in 1767 was ordained, at Newburyport, as pastor of the church in Plymouth. In that wilderness-field, the second minister in the County of Grafton, he continued his labors more than thirty years, till the infirmities of age came upon him. He deceased in June, 1804, aged

eighty-three years. Of him it is said, "that the important doctrines of the gospel lay with peculiar weight upon his heart; he felt the great need of closely adhering to them himself, and was, of course, led earnestly to enforce them upon others." The influence of such a father, will explain, in a degree, the peculiar and marked characteristics of his no less devout and better educated son.

Rev. Jonathan Ward, son of Nathan, was born at Plymouth, August 24, 1769; he fitted for college with the late Dr. Wood of Boscawen—studying one year and entering in advance; graduated at Dartmouth in 1792, and was the first native of Plymouth who received a public education. He was a classmate with Rev. Jesse Appleton, D. D., late President of Bowdoin College, and of Rev. Ebenezer Porter, D. D., late of the Theological Seminary at Andover;—and I may say, possessed of an order of mind scarcely inferior to either of those gentlemen. He studied divinity with the distinguished Dr. Emmons, of Franklin, Mass., but his theological views more exactly accorded with those of Dr. Hopkins. Hence he was known as a "Hopkinsian," and his character as a christian bore marks of being cast in that mould.

Entering on the ministry he was ordained as pastor of the Congregational church in Alna, Me., 1796, where he remained about twenty years. Of his labors and success, there, we are not informed. In 1818, he was called to preach at Plymouth, his native town, and without installation supplied them until September, 1829. In this period between forty and fifty persons were added to the church. As characteristic of his humility and meekness it is related,* that before he closed his labors at Plymouth, some members of the society wishing to obtain a younger minister, of more social polish and oratorical grace, addressed a note to Mr. Ward, expressive of their wish that he would resign. A sabbath or two afterwards, while they were anxiously waiting for the result, and almost afraid to hear from their faithful minister, he preached a discourse founded on Paul's

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* By the late Samuel Fletcher, Esq.

address to the elders of the church at Ephesus, Acts 20th chapter; in which, with great modesty, he reminded them of his labors among them; of his desire for their welfare; his prayers, and tears and watchings; of his self-denials and personal sacrifices: "I have coveted no man's silver or gold or apparel; yea, ye yourselves know that these hands have ministered unto my necessities." He acknowledged his imperfections and infirmities, begged pardon wherein he had been unfaithful or had offended any; signified his willingness to withdraw, and to unite with them in obtaining a minister, who with God's blessing might be more useful. The people were all melted; every degree of alienation was overcome; and, while they accepted his resignation, they gave him many tokens of affection, with a new suit of clothes, and ever after continued to hold him in high esteem and veneration. I may add also that his farewell sermon produced deep religious impressions, which, under his successor issued in the conversion and addition of a considerable number to the church.

Closing his labors at Plymouth, we next find our venerable father serving the church in Brentwood three and a half years, from 1829 to 1832. As the fruit of his labors there, the church was the more established in sound doctrine, and considerable additions made to it. In 1833, he preached a short time in Plymouth, Mass.; in 1834–5, in Seabrook and Hampton Falls, where he assisted in dedicating a new house of worship. In 1844 he spent eleven weeks in Nottingham—generously declining to receive aid from the New Hampshire Missionary Society, though his compensation from the people was very small. From December 1844 to 1846, he supplied at New Castle, and preached afterwards in various other places as he had opportunity. But the infirmities of age increasing upon him, his voice failing, though he loved the Master's work as ardently as ever, he retired from public services, and spent the evening of his days, in the family of his son-in-law,* studying the word of God, inquiring into the meaning of the Prophecies—writing articles for

* Mr. Frederick Robinson, of Brentwood.

publication, and letters to friends, and by his conversation, example and prayers, exerting a genial christian influence on all about him.

Always held in high esteem by his brethren for his doctrinal soundness, good judgment, and above all, for evangelical purity, sincerity and meekness, father Ward was often called to useful services and trusts. In 1821, he was moderator and preacher at the General Association, in New Ipswich; in 1827, chosen a trustee of the New Hampshire Missionary Society, which office he held six years; in 1828, he was elected a trustee of the Widow's Charitable Fund, which he held twenty-six years. He preached before the Pastoral Convention in Concord in 1831, from the text 2 Cor. 2: 16. "Who is sufficient for these things?"

His doctrinal views, which as we have said, accorded with the "Hopkinsian system," he supported with great ability by scrip ture proofs. These doctrines were inwrought with his experience and practically applied in all the concerns of life. Viewing God as an Infinite Sovereign on the throne of the universe, ruling over all with wisdom and benevolence, he adored and praised his glorious name, and rejoiced in his perfect government. Believing that holiness consists essentially in disinterested benevolence, and that all sin can be resolved into selfishness, he diligently cultivated the former, and strove to counteract and eradicate from his heart, the latter. Holding to the special influences of the Holy Spirit in regeneration, he earnestly prayed for that Spirit, to give success to his preaching and labors. Believing in personal election and the preseverance of saints, he ascribed his hope of salvation wholly to God's grace and gave all diligence to make his calling and election sure. Believing also that while sinners were absolutely dependent on God, they were still *free* moral agents, he urged immediate repentance as a duty, and cast the blame and guilt of their ruin on themselves. Teaching that God orders all things according to the counsel of His own will, he was sure that the Judge of all the earth would do right, and was contented and cheerful under the allotments of his Providence. Holding firmly to the Abrahamic

covenant and to household baptism, he both early devoted his children to God, and in preaching and writing urged the duty on others. Thus, in an eminent degree, and, so far as appeared, in everything, the *life* of father Ward was the counterpart of his *faith*. He believed, and therefore felt, and spake, and acted as he did:—a beautiful example of consistency!

If ever father Ward lacked the charity which "beareth all things, believeth all things, hopeth all things," it was towards those who persistently rejected and opposed what he regarded as the fundamental doctrines of the Gospel—the doctrines which in his view more than any others, exalted God and abased the sinner. Hence the whole Arminian scheme was a grief to his spirit; and certain expressions of Mr. Wesley, in his controversial writings, he could hardly reconcile with true piety.

Father Ward held the pen of a ready writer: he read and thought much. His sermons were always written out, in a simple, clear, logical and argumentative style, abounding with scripture proofs and illustrations. Hence he was an *instructive* preacher. His topics were usually doctrinal but his application direct and practical. Whether he preached in a church, a school house, or private dwelling, he always read his sermons. Owing to some imperfection in his vocal organs, his enunciation was labored and indistinct; his tones were deeply guttural, and gave the impression that they were painful to the speaker: but this defect in his utterance was in a measure compensated by his good sense, scriptural arguments and his godly sincerity.

Though he could not be called a controversial writer, yet he often wrote and published articles of a doctrinal and denominational character, in opposition to the views of others. Numerous articles in the *Congregational Journal*, with the signature of "J. W." were from his pen. In 1827, he published an able article in the *Christian Spectator*, New Haven, Ct., on the question, "When does the Sabbath begin?" It was signed "Minimus," i. e. the *least* or *smallest*—a term strikingly significant of his lowly estimate of himself. His views on the subject being controverted, he made a rejoinder in which he evinced much general knowledge, particularly of church history and Biblical

criticism. A sermon which he preached in 1825, at the ordination of his son, Jonathan, at Biddeford, Me.; a discourse delivered on the 4th of July, at Plymouth, and two sermons, in 1843, on "Brotherly Faithfulness and Church Discipline," were published.

Rev. Mr. Ward ever took a lively interest in objects of public beneficence; particularly in the cause of Foreign and Domestic Missions, the Freedom of the enslaved, and the Temperance reformation. He rejoiced greatly in revivals of religion, and watched the signs of the times in regard to the coming and kingdom of our Lord Jesus Christ. Hence in extreme old age he was still identified with the events of the period in which he lived. This imparted freshness and vigor to his hopes, and joy to his believing anticipations and prospects. He longed to see Christ "receive the crown of all the earth:"

> "Come, thou long expected Jesus,
> Born to set thy people free:
> From our fears and sins release us,
> Let us find our rest in thee."

His opinion was that Christ's *spiritual reign* on earth, of a thousand years, would commence in the conversion of the Jews and the rapid spread of the gospel among heathen nations; that peace would then universally prevail; and that this joyful time was near at hand.

In 1839, his manuscript sermons, diary, and other papers, together with his library, were unfortunately consumed by fire. He had kept a diary—or as it might be called, a *register*—of his spiritual exercises for many years. He continued the practice, after the loss by fire, till near the close of life.

The following extracts taken promiscuously from his diary, 1843–1848, will be read with interest:

"Dec. 18, 1843. Felt my great unworthiness. The distinguished goodness of God to me, so utterly unworthy, appeared wonderful. O, for gratitude!

Jan. 1, 1844. After I retired to bed, thought of the goodness of God to me the year past in preserving my life and granting me so much health, and so many opportunities to preach the blessed Gospel, and felt grateful that God should thus favor one so exceedingly unworthy.

Jan. 14. Preached from Ps. 45: 16, and Ezek. 1: 14. Had some solemnity, and engagedness and tenderness in prayer and in preaching. Was enabled to

plead earnestly for sinners and to urge upon all the importance of living above the world and for eternity.

July 11. Writing letters. I often write letters to others—hoping in that way I may do some good. For I aim to make religion the great subject of all my letters, and to give instruction, encouragement and reproof as may be needed.

Aug. 24. My birth-day. God has mercifully preserved me 75 years, and through another year, and granted me innumerable blessings and privileges; feel that it is in the highest degree reasonable that I should be wholly devoted to the service of God, and improve my time in promoting his cause in the salvation of perishing sinners.

Aug. 31. Felt very anxious that I might be faithful and useful at Nottingham. As I have been appointed a missionary there, I feel that I must try to devote my time and talents to the promotion of the cause of religion and the immortal interests of men there.

Sept. 10. Rode to Nottingham. Visited on the way. Distributed tracts. Conversed with freedom and tenderness.

Sept. 15. Preached at the Poor-house from John 3: 36. I have gained influence at Nottingham: all treat me with kindness and respect. O, that I might be instrumental of great good.

March 30, 1845. Preached, A. M., (at New Castle,) from Luke 15: 10; and P. M. to those who were about to go to sea, from Ps. 107: 23–31. Spoke with solemnity, tenderness and concern for their spiritual good. But, O, it will be in vain without God's blessing!

March 31. Visiting and reading. Have felt anxious for a revival, and hoped that I should see evidence of the presence of the Holy Spirit. But none saith, Where is God my Maker, or inquires, what he shall do to be saved?

Oct. 9. In reading Matthew 27th and 28th, was greatly affected at the account of the treatment, sufferings and death of the Saviour, and wept much. Do not know that I was ever so much affected with the awful wickedness of men in crucifying the Lord of glory; and my own ingratitude and exceeding vileness.

Nov. 9. Prayer meeting. Had a comfortable time; spoke with more ease than usual: felt grateful, and hoped that God would bless my labors among this people.

Nov. 10. Reading. My heart was melted in considering the glorious perfections and rich and sovereign grace of the ever blessed God.

June 3, 1846. Preparing to go to Plymouth. Desired and prayed that God would go with me and make me useful in promoting the salvation of souls.

Oct. 5. In the evening was deeply affected with a sense of my own utter unworthiness and want of due engagedness in the service of the blessed Redeemer.

Oct. 7. In reading of the love and sufferings of Christ, was deeply affected, and in thinking of the state of the heathen, and what God is doing for them, I wept, and prayed that the glorious Gospel might be made effectual to their illumination, conversion and salvation.

Oct. 12. Thought of my own past life and how good God has been to me, and thought it wonderful, that he should so far use me as an instrument of

good, when I was so unworthy and vile. I felt that if he cast me off for ever, I must love such a glorious being.

Feb. 19, 1847. Visiting. Some objected to my preaching the doctrines of depravity and the sovereignty of God. O, how strange that Christians who profess to believe them, will object to their being preached!

Oct. 20. Prayed that God would maintain his own glorious truths; as the fears of some were that my preaching depravity and sovereignty so plainly would drive people away; but the house was fuller than usual. O, for gratitude!

March 1, 1848. Reading the Missionary Herald. Deeply affected when reading of the vast empire of China, and thinking what multitudes there were ignorant of a Saviour, and going on to eternal ruin. Thought if I were young, I would gladly go and preach to them the Gospel of Christ."

These few extracts give us some insight of the *divine life* in the soul of father Ward. His great desire and aim was to be holy and useful!

Rev. Mr. Ward* married Miss Philenia Gay Whitaker. She is said to have been a descendant, in a direct line, of Gov. Bradford of the Plymouth colony. She died at Plymouth, N. H., April 25, 1825, aged 49 years. The following obituary appeared soon after in the *Grafton Journal:* "Through life she was an ornament to her sex, a brilliant example of Christianity and a favorite of her acquaintance. A husband and four children are left to mourn the loss of an affectionate wife and tender mother; the church, an exemplary member. Her examples and precepts have been thrown off with an effort as spontaneous as that of a tree resigning its leaves to the wind. But that noble tree will never more bear fruits or blossom! It has been cut down, and the past is all that remains to us of her virtues! Her voice is silent forever; and although friends mourn her departure, they will not sorrow as those without hope. "Their loss is her inestimable gain."

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* The lineage of Rev. Jonathan Ward is traced to WILLIAM WARD, of Sudbury, Mass., 1639, freeman, 1643, representative in 1644, removed to Marlborough, where he was one of the first deacons of the church; died about 1686. His oldest son,

JOHN WARD, born about 1626; married Hannah Jackson, 1650. He died at Newton, Mass., July 8, 1708. His son,

JOSEPH WARD, born Nov. 9, 1677, married Esther Kendrick; he resided at Newton, and died there Oct. 26, 1742. His son,

NATHAN WARD, born April 11, O. S. 1721, married Tamasin Ireland, of Charlestown, Mass., Sept. 25, 1766, lived at Plymouth, N. H., died June 15, 1804, aged 83. His son,

JONATHAN WARD, born Aug. 24, 1769, married Philenia Gay, daughter of Oliver Whitaker, of Attleboro', Mass.

Their children were—

1. JONATHAN—who graduated at Dartmouth College, 1822; at Theological Seminary, Andover, 1825; settled over Congregational Church at Biddeford, Me., in October, 1825, died Feb. 26, 1826, aged 25 years. The late Dr. Payson remarked that "this death was one of the darkest Providences he ever knew."

2. JAMES WILSON—graduated at Dartmouth, 1826; at Andover, 1830; settled at Abington, Mass., 1834 to 1856. His health failing, he resigned, and is now a resident at Madison, Wisconsin.

3. PHILENIA, married Mr. Frederic Robinson, of Brentwood, with whom her venerable father spent most of the last twenty-six years of his life.

4. LAURA, married Rev. Lucius M. Purdy, an Episcopal clergyman—formerly a tutor in Trinity College, at Hartford, Ct., and editor of the Episcopal *Watchman*. He died, at the South, April 26, 1853.

In person, father Ward was over six feet in stature, of a slender and lank body; a constitution naturally infirm, but very tenacious of life; with large striking features, bright blue eyes, a calm, contented, benignant expression; in speech moderate, modest and gracious; singularly plain in dress and *unworldly* in spirit and conversation; eminent for variety and copiousness in prayer; frugal, temperate, even abstemious — studious and reflective; of heavenly temper, and so pure in example that no evil thing could be said of him.

Four at least of the Beatitudes belonged to him.

Blessed are the poor in spirit.

Blessed are the meek.

Blessed are they which do hunger and thirst after righteousness.

Blessed are the pure in heart.—MATT. 5: 3–8.

In illustration and confirmation of some of the gracious qualities which distinguished this venerable servant of Christ, I shall here introduce some reminiscences of him, furnished, on request, by his daughters.

INCIDENTS IN HIS HISTORY.*

"It was, for many years, his custom to sit up the greater part of Saturday nights, and sometimes the entire night, pleading for the influences of the Spirit to give efficacy to the labors of the Sabbath. And I well remember from early childhood, hearing him at all seasons of the night, wrestling in prayer with an earnestness that said, "I will not let Thee go except thou bless me." Entirely self-sacrificing, with a heart overflowing with benevolence and love, we never went to him for counsel or sympathy, but we had evidence of his tender interest to the full extent of our need—and often, when I have mentioned some trial, or difficulty, long after I had almost forgotten it, he has written to counsel console, or suggest some means of relief. So entirely forgetful was he of himself, of his own personal comfort, that I do not recollect of ever hearing him make a request, or express a desire for anything but *cold water*—nor does my sister recollect of ever hearing him speak a dissatisfied word with regard to domestic arrangements. Under all circumstances it was ever an humble expression of unworthiness, or of gratitude for undeserved mercies.

It has been a source of constant joy and thankfulness to him that his labors have been owned and blessed by the Master, whose service he loved so well, and that God was pleased to make him the instrument in His hand of bringing numbers, hopefully, to embrace the Saviour.

Journeying at a time, he was unexpectedly delayed and obliged to put up for the night. The clergyman of the place on whom father called, expressed his pleasure at the opportunity of having his assistance that evening; as he had a lecture appointed, and was quite unwell himself, father preached for him, and very many, out of a large number who united with that minister's church not long after, referred to my father's sermon as the means of their awakening. Going on his journey, he preached the next evening at Gorham. Some time after a friend of my father's was on board a vessel. The Captain called his crew together for prayers—and afterwards told this gentleman that he was led to consecrate himself to God by hearing my father preach that evening lecture at G. On another occasion, when travelling, he was persuaded to tarry and deliver a a lecture for a brother clergyman. Fifty-six united with that church not long after, and more than half the number referred to that sermon my father preached, as the means of awakening them, or deepening their convictions.

Traveling on one occasion, he stopped for refreshment—a lady was sitting by—he said to her, Do you think you love God? "I don't know," she replied. Do you think you hate him? "Oh, no," she said. If you do not love him, you hate him—for Christ says, "he that is not with me, is *against* me." Long time after, still on his "journeyings often," my father met with a lady. She said to him—"You do not remember me—do you remember saying to a lady once, 'if you do not love God you hate Him,'" and added, I could not sleep till I thought my peace was made with God, and I did love him.

At a conference of ministers a clergyman came and offered his hand to my father, saying you do not know me, but you were the instrument in the hands of God of my conversion. A gentleman once heard him read the psalm,

* Written by Mrs. Purdy.

"Show pity, Lord, O Lord forgive"—and was so impressed by the solemnity of his manner that it was the means of his conversion. His farewell discourse at Plymouth served so much to deepen serious impressions there, that Rev. Mr. Sargent, (of New Chester, I think,) meeting him, said in his peculiar way—"Why, Father Ward, you were like Sampson—Slew more at your death, than while you lived there."

So far as his limited circumstances would permit, he was ready to administer, not only to "the necessities of the saints," but to every one whom he could assist in any way. On one occasion, he visited a poor woman in the outskirts of his parish. He found her in trouble—her husband had been obliged to leave her—gone to sea, or to some distant place—a cow was the main dependence for the support of herself and family—a man, who had a claim against the poor woman's husband, had sent her word that he must have her cow. My father told her to trust in God—went to the man—paid the debt of twenty dollars, and sent word to the woman the cow was hers.

I think I never knew the instance when he did not appear to enjoy more happiness in promoting the comfort and pleasure of others than his own.

I have often heard my father mention instances of providential interference and special favors from the Lord. When "Scott's Bible" first came out here, father was very desirous to obtain it—but the cheapest editions could not be had for less than sixteen or eighteen dollars, and father did not feel able to purchase it. Mother was extremely anxious he should have it. He said to her, "you must not be anxious, if it is best for me to have it the Lord will send the means." My father was going to Hallowell, and mother expressed a desire that he might get Scott's Bible then, or rather, a regret that he could not—but he replied in the same cheerful, trustful way, "If it is best for me to have it I shall." He had been gone but a short time when a gentleman called and made some enquiries of my mother, regarding their means of support, &c. Without introducing himself, he gave her fifteen dollars, and then left. "Scott's Bible" was purchased with that money.

At another time he had a debt to pay; had not the means to meet the demand, and did not know where to obtain it. He went down to Wiscasset for the purpose of borrowing the money if he could. He had scarcely arrived when a gentleman met him and says, "there is a letter in our Post Office for you." Father was surprised, as he never had letters through that Post Office. He went directly there, took out a folded sheet without a word or name, but just the amount of money he had gone to Wiscasset to obtain.

He was so interested in the spiritual welfare of his fellow beings, and so desirous to converse on the all important subject of religion, especially in seasons of "revival" that on one occasion, spending a night in North Yarmouth, Me., when there was a revival there, and being obliged to leave early in the morning, he rose very early, before the family were up, and not finding his hat where he had left it the previous evening, he threw his pocket handkerchief over his head, and went through the village conversing with all whom he found up at that early hour, on the subject that lay so near his heart.

A Universalist who often called on my father to talk with him, and argue in favor of his belief, once called, and was directed to his study. He went to the door, heard him in earnest prayer for himself—he was convicted, renounced his

Universalism, and expressed a hope of having obtained mercy through Christ.

I will mention that my father fitted for College with Dr. Wood of Boscawen. On applying to him Dr. W. examined him, and as my father enquired if he thought he could fit him to enter college in a year, Dr. W. says, "You will have to study hard." At the close of the year he was fitted to enter in advance, so closely had he applied himself."

In addition to the foregoing interesting incidents, the following answers were given to several questions proposed to the daughters concerning their father:

1. *What were your father's daily devotional habits?* I may almost say his life was one act of devotion. A favorite text with him, and one which he strikingly exemplified was, "Whether ye eat or drink, or whatsoever ye do, do *all* to the glory of God." He very seldom spoke on any subject but what had reference to the extension of the Redeemer's Kingdom, the temporal or spiritual good of his fellow creatures. He never seemed to have scarce a thought for himself—and I have heard him say that, for years, he had had no concern for his spiritual safety—he had given himself to God, and He would do what was right by him.

2. *Did he observe days of Fasting and Prayer?* Ever since our remembrance, days of fasting and prayer have been frequent with him. He had great faith in their efficacy. Both private, and family fasts were observed. I well remember the family fast in my father's study when we were little children—nearly all day long pouring out his earnest supplications—*literally* fasting and praying.

3. *How did he manage to educate his sons, &c.?* My brothers taught during the winter months generally, and assisted themselves some. But my father could tell of many wonderful and Providential supplies. He remembered that "the Gold and Silver were the Lord's," and in case of special need, a day of fasting and prayer would often bring the needful aid. He never shrunk from rigid self-denial. The 37th Psalm was a favorite one of his, and one to which he often referred me.

You speak of my mother. I might perhaps say that she was ever ready to unite with my father in all his family devotions, and often, I think, observed, herself, seasons of fasting and prayer. My mother was a direct descendant of Gov. Bradford, who came over in the "May Flower."

I think my father used to spend a great portion of his *nights* in prayer. I well remember, while I lived at home, that my sleeping chamber was near his study, and it was nothing unusual for me, waking in the night, to hear him *groaning* in prayer—and sometimes, when riding, so lost was he in heavenly communings that the tears would roll down his cheeks, and the reins would drop from his hands. He was peculiarly tender-hearted. His heart overflowed with tenderness, and he would weep always at any scene or recital of human suffering.

Let us now draw near and view the closing scenes of this good man's life. At the last annual meeting of the General Association of New Hampshire, held in Boscawen, Aug. 23d

and 25th, the name of father Ward was reverently mentioned as one of seven survivors of the formation of that body in 1809—himself the oldest of the number. A letter from him was there read expressive of his interest in the Association; his prayers for their welfare and of his unwavering attachment to the blessed cause of the Master. That number is now reduced to five.* How soon will the remnant—venerable names—pass from the stage! Happy, forever happy, if like our venerated father, reposing on Christ—"the same yesterday, and to-day, and forever"—their "end" on earth, shall be the beginning of eternal joy in heaven.

"Oh, for the death of those
Who slumber in the Lord!
Oh, be like theirs my last repose,
Like theirs my last reward!"

Here, again, I am permitted to introduce the testimony of the daughters, who were as ministering angels to their father in his last days; who went down with him, as far as his entrance "into the dark valley"—but left him in the light of his Saviour's presence!

"Several times he spoke of the Prophecies relating to the Millennium, a subject he had long been particularly interested in. He spoke also of Mohammedan persecutions, related the substance of an account he had read of some christians, who had been put to death, mentioning the precise number, &c. I mention this to show the activity of his mind when his physical powers were so completely prostrated. And to the last, though the struggle was long and hard, his clear, strong intellect was victorious over sickness and death. Twice during his illness he requested that the fifth chapter of the Second Corinthians should be read to him, and also the twentieth, and twenty-second of Revelation. On the last, he made some remarks and explanations. On the sabbath preceding his death he appeared to suffer much, but when asked if he was in pain, he almost invariably answered in his quiet, uncomplaining way, "not much"—and although from that time, till a few hours previous to his death,

* Rev. Enos George, the oldest *pastor* in the State, died Oct. 20, 1859, aged 79.

he breathed with difficulty and groaned at every breath, yet to the question often put to him, "do you suffer much," his patient reply was still the same, "not much,"—or, "I have some pain." A day or two before his death I said, "dear father, I long to ease your pain." He replied with difficulty, "you must be contented." To my sister and myself weeping by his bed, he said, "I would have you be easy, and resigned to the will of God." To Mrs. G——, who said to him, near dying, I am sorry to see you suffer so much, he answered, "The Judge of all the earth will do right." I said, do you think you shall be raised up again father? "Yes," he replied, "the Bible is very explicit." I saw he had mistaken my meaning of recovery to health, and said, you mean at the last great day? "Oh, yes." Do you feel you are on your way to heaven, father? "Yes, I think I have not much more to do here." An hour or two before he expired, his breathing became easy, and he lay calm and quiet. My sister repeated a number of texts of scripture to him, "For me to die is gain, &c." Can you say so father? "Yes." When she repeated, "Though I walk through the dark valley of the shadow of death I will fear no evil, &c," he answered, "Yes," and made an effort to add something more but was too far gone to articulate so as to be possible to understand him. You do not fear that God will forsake you now father? "No," and again he would have said something, but to our grief we could not understand what he would say. After he became speechless, he still recognized the friends that were about him, and extended his hand to one and another, in token of "farewell!" Having tasted a little wine, he then took his handkerchief and with his trembling hand wiped his mouth and eyes; then closed his eyes—a moment of apparent quiet sleep—and, the angels had taken him to Abraham's bosom!"

Thus peaceful, happy, was his end! We cannot mourn. Rather be this our improvement of our venerable father's death: Remember him who hath spoken unto us the word of God; his faith follow, considering the end of his conversation: JESUS CHRIST IS THE SAME YESTERDAY, TO-DAY AND FOREVER!

AMEN.

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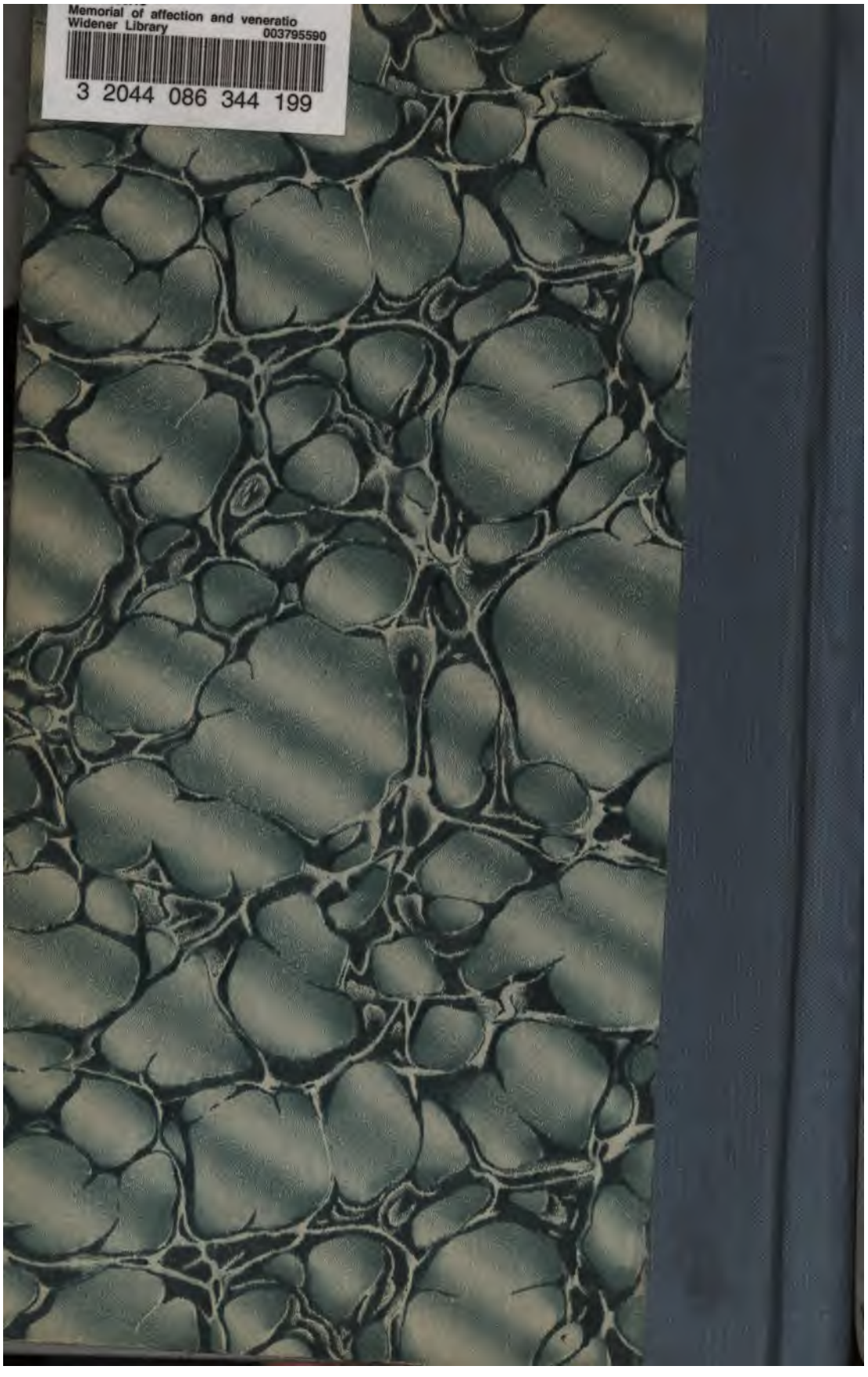
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